623 [625] pendent to a certain extent upon what remains of the former all-powerful council. The council is composed of the four or six oldest men, and they approve or disapprove of the police appointment. If they disapprove, a new agent has to be named. Formerly this group selected the *cabildo*, but this has disappeared today. The chief duty of the council is to 624 select the first and second mayordomos of the church, and the two women who are to cook for the church. These personages function during *fiestas* or the visits of the priest, and are appointed yearly. If there is a change in the personnel, the former mayordomo has to hand over all the religious symbols and whatever money there may be to the new one.

437 426 **Exchange and Distribution of Goods.** The *Boruca* amongst themselves are in the habit of exchanging foodstuffs. If a family lacks a certain commodity, for example corn, a transaction can be made with another party on the strength of a promise to return the item at the next harvest. The personal word of one Indian to another is very respected.

438 175 Salt (see pp. 8–9) was formerly an item of trade with the neighboring *Térraba*, *Cabécares*, and *Bribri*, who inhabit the areas farther inland, as well as with more distant *Talamancan* peoples. Reports of Boruca trade with salt as the chief article of commerce exist from as early as 1697. In that year, two priests, Francisco de San Joseph and Pablo de Rebullida, from the *Talamancan* missions, wrote:

> . . . . these (Indians) bargain with the Borucan and Texabas (Térrabas), they give them cotton "mantas" (skirts) painted which serve as covers on tables and curtains, and the Borucas give them salt, axes, machetes, dogs, and other things."

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RELIGION, MAGIC, ETC.

771 The *Boruca* are professed Roman Catholics. The priest visits the community about twice yearly, and baptizes, marries, and confirms all at once. Very little vestige of old beliefs remains, and those that do, are generally well disguised with a covering of Catholicism.

796 On the day of St. John the Baptist, the *Boruca* go at midnight to the creek which runs through the town and bathe. December

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" See Informe, 1697.